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Editorial.

EASTER GREETINGS.

He is not here, for He is risen. Come see the place where the Lord lay.

Go quickly and tell His disciples that He is risen from the dead.

Woman why weepest thou? Whom seekest thou?

I am the resurrection and the life, he that believeth in me though he were dead yet shall he live.

But now is Christ risen from the dead and become the first fruits of them that slept.

Oh death where is thy sting? Oh grave where is thy victory?

I know that my Redeemer liveth.

I am He that liveth and was dead; and behold I am alive for evermore, Amen.

And it came to pass while He blessed them He was parted from them and carried up into heaven.

Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.

Surely I come quickly, Amen.

Even so, come, Lord Jesus.

THE PASSOVER CONTROVERSY.

Within the last three or four months we have published a number of articles on that much disputed question, the Passover. Among the writers were Brethren Bowman, Leedy, Teeter, Brown and Baily. We have no desire to enter into a critical study of the question. That would require much more space and time than we have at our command. But even if we would, the question could not be settled by anything we might say. The subject is one which has puzzled great and wise men, and it is mere presumption for any one to assert that an opinion differing from his, is of necessity erroneous. No one person has a monopoly on truth and it becomes us therefore to be charitable with one another.

The chief points of contention are these two: *First*, what day of the month was the legal time for eating the Passover? *Second*, did Christ eat the Jewish Passover on the night of the betrayal? As to the first, there is not much room for controversy. In his exhaustive article, Brother Bowman, has given, what we regard as a correct interpretation of the Scriptures touching the time when the passover was to be eaten. Writers on this subject should remember that accurate knowledge of Hebrew time and its measurement, is necessary to write intelligently. Here is where so many become utterly confused. The ablest exegetes and commentators who maintain that Christ ate the Jewish Passover on the night of the betrayal, acknowledge that to maintain their position, they are compelled to make the night of the betrayal the 15th, otherwise they could not consistently argue that Jesus ate the Jewish Passover on that night, unless he did so out of season, which they are not willing to admit.

Those who maintain that Jesus ate the Passover on the night of the betrayal are not united in opinion, and to prove their respective positions exactly opposite methods of argument are adopted. Here is the argument of the one: The night of the 14th was the legal time to eat the Passover; Christ was betrayed on the night of the 14th, therefore the meal he ate on that night was the Passover. The argument of the other is this: Christ ate the legal Passover on the night of the betrayal, therefore that night was the 15th. These two lines of argument are somewhat amusing. With the 14th day as the legal time to eat the Passover, the one undertakes to prove that Christ ate the Passover. With the fact (as he believes it) that Christ ate the Passover the other undertakes to prove that the night of the betrayal was the 15th. The one makes Christ come to the day; the other makes the day come to Christ. The one takes the day to prove the fact, the other takes the fact to prove the day. Because it was the 14th Christ *must* have eaten the Passover; because Christ ate the Passover the day *must* have been the 15th.

With due regard for all who have contributed articles on the subject, in our judgment, Brother Bowman has made the legal time for eating the Passover very clear, and Brother Baily has very satisfactorily answered the question: Did Jesus eat the Passover on the night of the betrayal?

Those who hold that Jesus ate the Passover on the night of the betrayal have several difficulties to overcome, among them are these:

1. They must show that the 14th was the legal Passover night.

2. These expressions in St. John's Gospel must be explained:

(1.) Before the feast of the Passover.

(2.) They went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

(3.) The Jews therefore because it was the preparation, etc.

(4.) Because of the Jews' preparation day, etc.

3. Jesus said: I will not eat it until it be fulfilled in the kingdom of God.

It may be said that the expressions in St. John can be explained to apply to the Passover in another sense than that generally understood by the term. Granted. But how will the words of Jesus be explained when he expressly declares that *he will not eat it?* (the Passover.)

These remarks are not to be taken as a reply or an answer to any of the writers on the subject, but rather as indicating the views of the several contributors, with a few suggestions that may be helpful to our readers.

ADVICE TO YOUNG PREACHERS.

Bishop Haygood, of the Methodist church, South, a short time before his death, in receiving a class of candidates for the ministry into Conference, gave some very plain, practical, wise counsel, which no doubt will be equally profitable to ministers of other denominations, our own fraternity not excepted. Following are extracts from the address:

"Don't eat too much. You can get to heaven twenty years earlier on that line, but it's not just the best way to do. A man who will regulate his mental and physical activities must go under training as to his food. There will be temptation enough. The good sisters will prepare you the best dinners. Be careful, and choose plain, simple fare, and not too much of that. This advice is good, not simple for you young preachers, but for presiding elders, and especially bishops.

"Don't work too much. Do just exactly as I have not done. I have no business to sit up till two or four o'clock in the morning, as I have done through years. Regulate your hours of study. Don't forget yourself.

"Some say they can't study and preach as they should and do pastoral work. If you can't do it, quit this business right